1: Lowie E-5 (1926) 1939 NT20 Washo NT20



291

Washo did not always wear moccasins. Sometimes they walked in the snow in their bare feet, as Dave declared he himself has traveled for miles.

481

Snowshoes (cum<"li) are sketched by Dave as approximately circular in frame. They were made of piñon wood, eighteen inches in diameter, and had a buckskin netting, the foot being lashed to the middle. The walker supported himself with a seven-foot pole. Dave used snowshoes along the shores of Lake Tahoe. [824]

TRANSPORTATION

501

Fishermen would make a cedar-bark raft 12 to 15 feet long by 10 feet wide. Dave remembered such a one from his boyhood and said it accommodated ten to fifteen people and, for fishing was propelled by a long pole along the shore. Jack recalled a rectangular raft (t'a"nup) of willows and tule (ta'a'ya) for crossing the Walker River. It held four to six persons and served to ferry women across with their children, blankets, and basketry. Dave, too, mentioned a willow raft for taking four or five people with their property across high creeks: one good swimmer would take a rope in his mouth and pull the raft to the other bank.

WAR

648

Sometimes there was friendly competition with aliens. At a joint meeting a Washo once offered to kill a grizzly, to put the Southern Digger Indians (ta'ne.u) to shame. Armed with a short bow and some arrows, he went to the den and killed the beast with four shots. The Washo said to the Diggers present, "I'm a man; you're no fighters, that is why you can't kill a bear. I've killed him." The Diggers were all ashamed and hung their heads. 224

721

At other times there was warfare. A Washo had killed a Digger, whose people tried to get even. They were watching all the time. A Washo and a boy about twelve years old were on horseback, looking for fish. Several Diggers surrounded them and killed the man, who had unsaddled, while the lad escaped on horseback. [492]

At one time the Digger Indians had medicine to make people fall asleep. The Washo bought it, then put it out (distributed it among members of the tribe), and sent two young boys to the hills as scouts to find out how many hostile camps there were. In the middle there was a big house, the sweat house, and four bear hides and also some buckskins were hanging down. The war chief said, "We'll surely defeat them; this stuff makes them sleep; we'll all go there and kill their best man first." When the Washo approached, all the enemies slept and their nice big dogs, instead of barking, were also asleep. When the Washo jumped on them, the enemy woke up, but it was too late. The women, too, were knocked over the head with a club, the Washo killing nearly all the camp. After this event the enemy tried to get even. The Washo took all the skins away from the Diggers. They had a war dance (ma'haulos) in celebration. Women[26] and men danced over the capture of the best fighter's scalp without the loss of one Washo. The captain announced, "The day after tomor- [727] [114]

[26] On one occasion Dave denied the participation of women in the scalp dance.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20



721 row all of you shall go and catch fish, then make nut soup. We men are going to hunt deer." They had tried to capture a young Digger squaw, but she refused to come, so they knocked her over the head and killed her. Another woman swam across the creek and climbed up a hill unclad; the Washo laughed at sight of her nakedness. Another band of Diggers was sighted, so the Washo came home with the body, dancing at the site of Reno.

727 In the celebration the warriors hung their booty all over themselves in the dance and carried bows and arrows. The scalp was tied to the top of a peeled eight-foot willow pole, which everyone, including women but not young girls, seised and shook. The people hallooed and danced, finally removing the hair and burning it. After the dance they would disperse and go home. "The Washo used to be the best marksmen and the best fighters" (Dave).

[P.372, B]

754 killings reported among these people could probably be attributed to revenge for, or prevention of, antisocial use of power.

One woman, now dead, was described as probably a witch. The wife of the diviner mentioned earlier was considered a powerful and dangerous woman. She was [527] useful to the community because she knew prayers and songs for the pine-nut celebration, but dangerous, particularly if she met you at night. One informant describes the attitude of the rest of the community toward her.

> "She used to come around at night and knock on your door and say she was lost. She came here one night and pounded on the door with her cane but we wouldn't let her in. After she went away my husband [789] rolled up a newspaper and set it on fire and ran it along the inside of the door where she had knocked. I don't know why he did that except we was afraid of her."

Stewart also reports this attitude toward the same woman (1941, p. 444; 2562).

The woman who told me this story is herself under the shadow of indictment for witchcraft. Curiously enough the same phrase, "I am afraid of her," serves as an accusation. She and her sister-in-law quarreled [607] over the disposal of her husband's body two years ago. Since that time they have not spoken, and the sister-in-law has been proclaiming her fear.

## WAR POWER

● 721 The Washo have not engaged in real hostilities with the Miwok or Maidu for well over a century and Paiute hostilities appear to have taken the form of occasional defensive skirmishes: thus the details of war magic are vague. However, Washo tradition repeatedly mentions a month-long period during which doctors gathered and made medicine against the enemy before [754] launching a campaign. Usually this took place at Woodfords, which was the site of a large earth lodge dance [344] house copied after Miwok structures and described as [177] "where the young mens learned them Miwok dances." (A second dance house is known to have existed in [535] Sierra Valley; attributed to the Maidu, it fell into disuse after the death of its owner.)

## SUMMARY OF SHAMANISM

756 182 Although there appears to be only a single practicing shaman among the Washo today (and he certainly not a practitioner of the old school), it would be a mistake, in my opinion, to claim that Washo shamanism is a thing of the past. Few, if any, Washo over forty have not attended a shamanistic curing ceremony and many have been patients. Even those Indians who have rejected shamanism as old fashioned—or in deference to white attitudes—give one the impression of "protesting too much" in their denial of old beliefs. The woman who took her granddaughter to Rupert, the curer, is among the most progressive of the Washo. [177] She is a nominal Christian, active in an informal way as a representative of her people before white authority, and is most apt to deny supernatural explanations of historic incidents. Nonetheless she has faith in the power of this modern shaman and in the cures reported for the old-time shamans.

[P.394, B]

# DREAMS AND DREAMERS

(2544)

787 they confer power is still common among the Washo. One informant said, in talking about "old-time dreamers": "Today a lot of people will say they had a dream about something, and act real big. I just tell them they are crazy. They aren't real dreamers. They couldn't have a dream about their girl friend."

Until very recent times a dream was justification for almost any group activity. The most common motivation for such events as a pine-nut dance, a war party, or a rabbit or antelope drive was usually that "So-and-So had a dream." An announcement would be made and others would gather for the event. [535] [721] [224]

[956] These dreams are clearly different from the visitations of spirits to prospective shamans, which occurred repeatedly and were kept secret. Dreamers, on the other hand, publicly reported individual dreams. Being a dreamer appears to have been one of the important factors in attaining positions of leadership, informal as such positions were among the Washo. The almost legendary Captain Jim,[1] who was acknowledged as a leader by all the Washo in the late nineteenth century, is considered to have been a dreamer by many of the Washo. Those informants who remember the big times at Double Springs Flat, in which a large number of the Washo of the day participated prior to the pine-nut harvest, usually begin their accounts with the statement that Jim would have a dream and announce the date of the meeting. Various parts of the ceremony were also validated by dreams. It is equally clear that although Jim was an honored leader and had dreaming power he was not considered a doctor. 791 622

Negative testimony also indicates the importance of dreaming in Washo life. It is to the advantage of certain individuals to deny the "chieftainship" of Captain Jim; they vehemently deny that he was a dreamer but insist that he was simply a good man who was trusted by the Washo. "That Jim was just a good old guy that everybody obeyed because they liked him and the whole group selected him. He wasn't no more of a dreamer than I am," is the way one claimant for the Washo chieftainship put it. However, his own claim was based on his relationship to a man who was a rabbit boss and who dreamed when it was time to hunt rabbits.

787 Clearly the Washo believed and still believe that dreams make one privy to the future and provide important insights on which one can base decisions. The specific uses to which dreams can be put change with the situation. Antelope dreaming is no longer important because there are no antelope. Rabbit dreamers no longer exist because the rabbit drive has lost much of its importance in Washo life. Conversely, dreams dealing with modern problems appear to be taken seriously. 178 [224]

787 One informant often dreams of snakes and evidences a great fear of them. The Washo view this behavior as a rational response to a real warning and consider the man's caution as good judgment in the face of repeated warnings. 825

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[1] Captain Jim is the only Washo whom the Washo generally accept as having been a leader of the entire tribe. Other claimants to the title of chief of the Washo are contemptuously discounted. There were in the past a number of men, usually considered leaders of a "bunch" who were called "captains" or, less often, "chiefs" because they dealt with the white population. The entire institution of captain may well be a post-white development.

222 Springs prior to the pine nutting. It seems equally
527 clear that this was distinctly a postwhite phenomenon
[178] and that in aboriginal times such gatherings were
much smaller.

The essential elements of these pine-nut ceremonies
[791] are clear. There was a gathering of a number of bands,
usually at the prompting of a dreamer who knew certain prayers and songs which would insure a successful harvest. There was a sharing of food among the celebrants, as well as dancing and ceremonial bathing. Such affairs were held in Sierra Valley and at Double Springs and probably at a number of other places in the pine-nut hills.

668 The large celebrations at Double Springs appear to
222 have taken on a distinctly nativistic or revitalistic
527 cast. Informants remember Captain Jim's exhortations
791 to abstain from white man's whiskey, to treat each
622 other as brothers and sisters, to eat Indian food, and to apply themselves to the business of hunting and gathering. He himself refused to wear new white clothing but accepted only used garments. It was during this period that Washo received individual pine-nut allotments based on their traditional picking grounds.

668 Mooney (1896), whose information on the Washo was
222 filtered through the Paiute, reports the Washo during
527 this period as a shattered remnant of a former society
114 eking out an existence in the dump heaps of white set-
178 tlements in Nevada. The fact that the Washo did not respond to the Ghost Dance seems in his mind to support his notions about the condition of the tribe. However, among older informants this period is invariably recalled as an almost golden age. Although the implications of movements such as the Ghost Dance were not clear in Mooney's time, it seems more than likely that the Washo failed to join the movement because they were not suffering the social and cultural dislocation of the Paiute, Plains tribes, or California Indians and, in fact, may have been undergoing a process of social unification under Captain Jim. This unification appears to have had its primary symbolization in the ritual activity which surrounded earlier ceremonies
[211] concerned with pine-nut harvesting. The use of a hide
string to summon people to the meeting appears ear-
● [721] lier as a war signal used by a threatened band to en-
622 treat other Washo (often not too successfully) to come
222 to their aid.

With the death of Captain Jim, the large gatherings
527 at Double Springs appear to have ceased. In the words
791 of one informant, "When he died all them things like the knotted string and that stuff died with him."

After his death the pine-nut dances continued to be
527 held in various places in Washo country—Sugar Loaf
222 Mountain, Genoa, and Sierra Valley being the most
754 frequently mentioned. Jim's daughter (or sister's daughter) who was married to the claimant Captain Pete and was the mother of the present claimant, Hank Pete, staged a number of dances around Genoa until her death. This action is of interest in view of the fact that she was considered a dangerous woman and a poisoner. It
[756] suggests that there was in fact no clear distinction be-
tween doctors and witches or sorcerers. Her knowledge of pine-nut prayers and songs made here essential in the

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William T. Hamilton (Sieber 1951, 227-9) claims contact with 150 horse riding Indians at "Biglow's Lake", one of the early names for Lake Tahoe.

Donner Pass was considered the best route into California for the wagon trains and many White camps were established along the shores of Lake Tahoe.

1850 - Territory of Utah created which included most of Nevada.

Abner Blackburn ran the trading post at Genoa until winter.

1851 - John Reese and party built and operated the trading post at Genoa. It was called Reese's Station, then Mormon Station, and then Genoa. This started the settlement in Nevada with a number of people deciding to stay east of the Sierras.

"The first eastbound mail, carried from Sacramento on mule-back, reached Carson Valley on May 17, 1851...on its way to Salt Lake City and points east" (Nevada 1940, 37).

Clark Ranch established in Carson Valley (Thompson and West 1881, 29-30).

1852 - Washo near Eagle Station (later known as Carson City) reported having several horses. [231]

The Washo made raids on the stock in Carson Valley and one Indian was shot (Ingalls 1913, 38). [921]

1853 - Isaac Roop settled in Honey Lake Valley (Thompson and West 1881).

The present Washo land claim against the U. S. government will be awarded on the value of property in this year in California and in the year 1862 for Nevada (Indian Claims Commission 1959). [648]

1854 - "In 1854 a road was cleared across the Sierra and a four-mule team began to haul /sic/ mail and passengers between Salt Lake City and California. By 1857 there was tri-weekly passenger service across the mountains and travelers could use stages the whole way from the Missouri to the West Coast" (Nevada 1940, 38).

Asa H. Hawley established a trading post in Lake Valley. "I was the only white man near the lake with the exception of another trader (Martis Smith) located some four miles north toward Lake Bigler (Tahoe)... The Indians would not allow white men to fish in the lake" (Scott 1957, 180).

1855 - Orson Hyde organized the town of Genoa. At the close of the year there was a population of about 200 at Genoa and about 200 at Gold Canyon. 175

Jules Remy and Robert Brenchley (1860, 41) collected the following Washo vocabulary from "Three ragged Indians" they met after two days of travel eastward from Genoa (13 1/2 hours actual travel time) along the Carson River. 175 192

| | |
|---|---|
| "Buho, horse | Chuiep, nose |
| Pacha, hook | Tatu, hand |
| Tsui, knife | Ocb, hat |
| Paiots, gun | Oseie, water |
| Kimchapu, percussion cap | Uikes, trousers |
| Tsiuch, hair | Mallo, belt |
| Tiak, teeth | Ameo, no |
| Uike, eyes | Ape, yes" |
| Aeus, mouth | |

1856 - "Snowshoe" Thompson began to carry the mail from Genoa to Sacramento (Nevada 1940, 37). 175

Garland Hurt in a letter to Brigham Young said "There is another small tribe called the Was-saws, who live mostly on the Sierra Nevada mountains, but claim the Carson as their land, and have made several attempts to collect rent off the settlers, but being not very numerous, have found a mild course the better policy" (Hurt 1856). [648]

1857 - Samuel Brannan led a Mormon party that sailed around the horn to San Francisco, assembled at Placerville, went over the Sierras past Woodfords, and on to Salt Lake City.

Capt. Jim of the Washo organized a gift enterprise in which the Whites were invited and brought one or two sacks of flour ($8 a sack in value), there was Indian entertainment, and then the White guests were each given one buckskin ($1 in value). 648 175 [574] [435]

John McMartin and James Williams were killed by Washo while on their way to California in charge of separate pack trains from Mormon Station (Thompson and West 1881, 147). Some historians claim that the two men were killed by Whites. Also see Hopkins (1883, 64). [431]

A Washo raid known as the Potato War occurred when Washo harvested, without permission, the three acres of potatoes of William Morehead who lived 2 1/2 miles northwest of Milford, California (Farris and Smith 1882, 381). [721]

756 The word also denotes the implements used in curing.
[192] A curing ceremony usually lasted four nights al-
765 though it was sometimes reduced to two. The rites
756 were the same each night. For the first three nights, the shaman would stop around midnight; on the final night he continued until dawn. The shaman's technique consisted largely of smoking, singing the songs he had received from his wagaldyu, praying, and finally sucking out the cause of the disease. This might be an insect, a pine nut, a small piece of bone, or some
756 other small object. The shaman's paraphernalia included a rattle, a straight stone pipe, and, for at least one shaman, a bone whistle.

Two shamans were active among the Washo as recently as a few years ago. Today, only one remains
178 alive, and he is an old man. When he dies, shamanism
468 will disappear. Modern Washo medicine is a mixture
756 of shamanism, white medicine, and curing through peyote meetings. Any or all remedies may be tried by a particular patient. The older people are reluctant to go to the government doctor, for they have a fear of being placed in the hospital. They tend to patronize the shaman and the peyote cult in preference to the white doctor. The peyotists, though sincere believers, also recognize the powers of the shaman and the white doctor and readily patronize either of them.
[178] The younger people, however, prefer modern medicine; and it is steadily displacing the other two methods of curing.

## POLITICAL ORGANIZATION AND LEADERS

361 Washo political organization was extremely simple. Settlements were minute; Lowie's informants said that they usually had only two to four huts (1939, p. 303).
622 Each settlement was politically independent. Washo
[114] informants report the presence of tribal chiefs, but Lowie thinks that this was probably a recent development (1939, p. 303). The chief's sole function was to arrange dances and to make speeches exhorting the
624 Washo to be good and to behave properly. Special
[224] headmen led the communal antelope, deer, and rabbit
[787] hunts. The antelope chief received his power in dreams; the other two hunting chiefs were secular officers.

The political organization of the modern Washo is
178 more complex. They have adopted a written constitu-
623 tion and they elect a tribal council. Yet this new com-
642 plexity is largely nominal, for the council exercises little real power and each family does pretty much as it pleases. The chief responsibilities of the council are to manage the small amount of tribal property and to maintain the water supply in Dresslerville, Nevada. Though these are relatively simple matters,
[578] the council handles them quite ineptly. Factional fights and personal antagonisms block any really effective
[887] council action. The older people, who run the council, seem incapable of dealing with the important problems which face the modern Washo; and the younger people appear to take little interest in council affairs. In short, the Washo have not yet developed an effective political organization.

## WARFARE

203
211 Warfare seems to have been waged under the leader-
622 ship of any renowned fighter. The leader collected his
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[P.353, B]

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band by sending a messenger around the country carrying a knotted cord (ha?ló·go). The knots represented the number of days remaining until the persons who wished to take part in the fight were to gather at the place of assembly, and the messenger untied one knot every day so as to keep track of the time that remained. 622 [203] [211]

After the warriors had assembled, they engaged in a war dance which lasted four or eight nights. During this period, they manufactured bows and arrows. The arrows were smeared with rattlesnake poison obtained by letting a rattlesnake strike a piece of deer meat. The war dance was a kind of test and training for warfare. A man demonstrated by vigorous dancing that he was strong and fit to go to war; and the dance itself consisted of sudden, jerking movements as if one were dodging arrows. The war dance resembled the pine-nut dance in that features of both dances imitated the coming activities: in the war dance, men danced with bows and arrows and acted as if they were at war; in the pine-nut dance, people carried their implements for gathering and cooking pine nuts. Several taboos were observed during the period of the war dance: (1) men and women were forbidden sexual intercourse; (2) warriors could not eat meat and salt; (3) pregnant women could not throw their shadows on men engaged in dancing and they could not touch the bows and arrows. 721 535 [41] [825] [834] [262] [263]

Shamans who accompanied the war party served two functions: they called on their supernatural power to keep the enemy and his dogs asleep during the assault; and since they were specialists in herbal medicine, they treated the wounded. The shamans also selected the night for the attack. While the Washo were surrounding the enemy camp, the shamans became very intent on their praying so that none of the enemy should awake. The Washo then entered the camp of the enemy, set fire to their huts, and killed them with clubs and arrows as they emerged. Everyone was killed, even small babies. [843] 726 756 739

When the Washo returned, they had a dance which lasted two or four nights. Lowie reports that men and women danced over the capture of the scalp of the enemy regarded as the best fighter. The scalp was tied to the top of an eight-foot, peeled, willow pole, which everyone except young girls seized and shook. The people finally burned the hair of the scalp and then went home (Lowie, 1939, pp. 329-330). My informants omitted mention of the scalp, but said that an important feature of the dance after the fighting was a ritual bath. This was necessary before the warriors could eat or have intercourse with their wives. The Washo apparently were militarily superior to the Miwok and the Maidu on the west, but they found the more numerous Paiute on their eastern border more formidable opponents. The fact that the Paiute obtained horses earlier than the Washo would also have given the Paiute some superiority in warfare. 727 [783] 726 [234]

## SUMMARY

171

Aboriginal Washo culture may be thought of as a blend of Californian and Great Basin cultural traits. Heizer and Elsasser (1953, p. 4) note the following ties with California:

> . . . the conical dwelling made by piling up bark slabs; semi-subterranean assembly house; "community" or bedrock mortar; emphasis on coiled

755 756 775 [787] When a ghost is the cause of the disease, the shaman has a vision in which he identifies the ghost and the property upon which it had traveled. The shaman then advises the patient to get rid of this property; or, if the patient wants to keep it, he makes an additional payment to the shaman who then gives instructions that, if followed, permit him to retain the property without getting sick. Rupert usually instructs the patient to give water to the property. Sometimes the ghost gives the patient orders. When the shaman discovers this, he advises the patient to follow the orders of the ghost. Rupert relates how one ghost told her niece to bathe in a hot spring. The niece failed to do so and became ill. Rupert treated another case in which a ghost traveled on a winnowing basket and some eagle feathers and made a granddaughter ill. Rupert told the girl to give water to these things. She did and recovered.

753 756 [778] [787] Two causes of disease affect only shamans. One is illness resulting from power that has come to an individual who cannot control it. Such a person either learns to control the power or else has a shaman cure him by sucking out the power during a regular curing ceremony. The source of the second illness is the loss or destruction of the shaman's curing implements. If they are lost, another shaman may be able to locate them by having a vision in the course of a curing ceremony. If the implements are permanently lost, new implements may apparently be substituted. This conclusion is based on a single case in which Rupert claims to have cured a sick woman by informing her that two small children had lost her implements and that she must replace them. The destruction of a shaman's implements results in his death, according to our informants.

721 756 [752] [791] Warfare was a second culture pattern in which supernatural power played a prominent part. Shamans accompanied all war parties and served two functions: since they were often specialists in herbal medicine, they treated the wounded, and they called upon their supernatural powers to keep the enemy and his dogs asleep during the assault. The Washo attacked at night, hoping to surprise the enemy, and the shaman selected the night.

726 756 789 [82] Shamans who had the power to control the weather sometimes aided in warfare. A story widely known among the Washo tells of a battle with the neighboring Maidu near Honey Lake in California. A leader gathered a band of warriors and two powerful shamans who possessed storm wegeléyu. The shamans summoned a north wind mixed with hail and the enemy froze to death. Lowie reports a similar version of this story (1939, 321).

721 754 756 Before a war party set out contests between shamans were held because the warriors wanted the shamans with the strongest powers to accompany them. Hank Pete says that the shamans filled their pipes and began to think about each other. They then exchanged pipes and began to smoke. After a

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754
756 few puffs the weaker shaman would start to choke and would fall unconscious, perhaps with blood running from his nose. After a time the stronger shaman would call the weaker one's name and revive him; or, if this failed, the strong-
721 er one would sing the weaker shaman's wegelóyu song and shake his rattle
774 over him. If, after three repetitions of the song, the weaker shaman was still
75 unconscious, the stronger would blow water from his mouth onto the other's forehead. This apparently was always effective. Although Pete did not explicitly say so, the mechanism involved in this kind of shamanistic contest may involve the loss and return of the soul. The unconscious state and the bleeding nose are similar to the symptoms of the boy in the Welukúshkush story; the two curing ceremonies have a common element in the calling of the unconscious person's name. Paralysis or unconsciousness and a bleeding nose are reported by Lowie in cases that probably involve soul loss (1939, 322-3).

756 Contests among shamans were held regularly and not always as part of the war pattern. Possibly they were a means by which shamans publicized
789 their powers. Rupert reports that shamans were able to walk on hot coals and climb steep cliffs where there were no handholds. Rupert says a friend of his
[754] saw a shaman dance in fire and then vanish. According to Rupert, shamans
[755] also competed by magically shooting objects into one another. If a shaman failed to remove an object shot into him by another, it was understood that he was the weaker of the two. The stronger shaman would then remove the object, for contests among shamans were never a killing matter.

626 Both the threat of sorcery and the fear of an accusation of sorcery were important patterns of social control among the Washo. These patterns
754 usually operated among nonrelatives. Anyone could hire a sorcerer to cast a spell on an enemy; therefore, an individual would try to avoid trouble with others, even with those who were not particularly formidable, for anyone could enlist aid. The activities of sorcerers were held in check because sor-
626 cerers were sometimes killed by angry relatives of the victim. If a sorcerer
683 became particularly troublesome, the Washo might reach a kind of general
754 agreement that he should be killed. According to Pete, even the relatives of the sorcerer might agree that this was necessary. The killing was some-
[755] times by stoning and sometimes by other methods. The people who killed a sorcerer were not in danger from his ghost because ghosts bother only relatives. Rupert says he never heard of the ghost of a murdered man returning to trouble the murderer. Lowie's discussion of the measures taken to control sorcery (1939, 319-20) agrees with the statements of our informants.

754 Witches as well as sorcerers exist among the Washo. A sorcerer has active control over his wegelóyu, whereas a witch is an old person whose gen-
778 eralized power (not wegelóyu) has become fairly strong with age. Sorcerers
838

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

| | Ya | Ki | Ki | Ka | Yo | Yo | Ya | Wa | At | Sa | Yg | Wi | Ki | All | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2143. Temporary large organization: for annual dance | + | + | + | + | + | + | + | - | + | + | + | + | + | + | NWA 571 |
| 2144. For rabbit drive | + | + | + | + | + | + | + | - | + | + | + | + | + | + | |
| 2145. For antelope drive | + | + | + | + | + | + | + | - | + | + | + | + | + | + | |
| 2147. For mud-hen (or duck) drive | + | + | + | + | + | + | + | - | + | - | + | + | + | + | |
| 2148. For pine-nut trip | + | + | - | - | - | - | - | - | - | - | - | - | - | - | |
| **Chiefs (wahawai or wimavi)** | | | | | | | | | | | | | | | |
| 2149. Head chief (tuvim-wimavi) (leader of named and localized group) | + | + | + | + | + | + | + | + | + | + | + | + | + | + | CNWA 622 [634] |
| 2150. Patrilineal succession | - | - | - | - | - | - | - | + | - | - | - | - | - | - | |
| 2151. Community approval required | + | + | + | + | + | + | + | - | + | + | + | + | + | - | |
| 2152. Chief's assistant | - | - | - | - | - | - | + | - | + | + | + | + | + | + | |
| 2153. Chief's announcer (wawimawai) | - | + | - | - | - | - | + | - | - | - | - | - | - | - | |
| 2154. Chief's messenger | + | + | - | - | - | - | + | - | - | - | - | - | - | - | |
| 2155. Special chief: for dance (nagaw wimavi) | + | + | + | + | + | + | + | - | + | + | + | + | + | + | |
| 2156. For rabbit drive (kamawimavi) | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2157. For antelope drive (tamawimavi) | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2158. For mud-hen (or duck) drive (nainawimavi) | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2159. For fishing | - | - | - | - | - | - | - | - | - | - | - | - | - | - | |
| 2160. For hunting generally | - | - | - | - | - | - | - | + | - | - | - | - | - | - | |
| 2161. For pine-nut trip | - | + | - | - | - | - | - | - | - | - | - | - | - | - | |
| 2162. Village chief | - | - | - | - | - | - | - | + | - | - | - | - | - | - | |
| **PROPERTY** | | | | | | | | | | | | | | | |
| 2163. Band owned hunting territory | + | + | + | + | + | + | + | + | + | + | + | + | + | + | NWA 621 423 |
| 2163a. Band owned valley in which lived | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2164. Band owned pine-nut territory | + | + | + | + | + | + | + | + | - | - | - | - | - | + | |
| 2164a. Individuals owned pine-nut territory | + | + | + | + | - | + | + | + | - | - | - | - | - | - | |
| 2167. Band owned fishing stream | - | + | + | + | + | + | + | + | + | + | + | + | + | - | |
| 2168. Disputes settled by fight | + | - | - | - | - | + | - | - | + | + | - | - | - | - | |
| 2169. Family owned seed plots | - | - | - | - | - | - | - | - | + | + | - | - | - | + | |
| 2170. Family owned fishing place | - | - | - | - | - | - | - | - | + | + | - | - | - | - | |
| 2171. Chattels all privately owned | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2172. All destroyed at death | + | + | + | + | + | + | - | + | - | - | - | - | - | - | |
| 2172. Eagle nests privately owned | + | + | + | + | + | + | + | + | + | + | - | - | - | + | |
| 2172a. Cold springs public | - | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2172b. Hot springs public | - | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| **WARFARE** | | | | | | | | | | | | | | | |
| 2174. Raids only | + | + | + | + | + | + | + | + | + | + | + | + | + | + | NWA 721 ● |
| 2174a. Protection only | + | + | + | - | - | - | - | - | - | + | + | + | + | + | |
| 2175. Warfare rare | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |
| 2176. War ritual | + | + | - | - | - | - | - | + | + | + | + | + | + | + | |
| 2177. Captives | + | - | - | - | - | - | - | + | - | - | - | - | - | + | |
| **SIXTH CULTURE** | | | | | | | | | | | | | | | |
| 2179. Selection, stuffed, for chaos (cos, gambling) | + | + | + | + | + | + | + | - | + | - | + | + | - | - | PA 778 |
| 2179. Special house for childbirth | - | - | + | - | - | - | - | - | - | - | - | - | - | - | 832 |
| 2179a. Dwelling-like | - | - | - | + | - | - | - | - | - | - | - | - | - | - | |
| 2180. Named village house | - | - | - | + | - | - | - | - | + | + | + | + | + | + | NWA 814 |
| 2180a. Regular house | + | + | - | + | + | + | + | + | - | - | - | - | - | - | |
| 2181. Confinement (no. of days): [illegible] | - | + | + | + | + | + | + | + | - | - | - | - | - | + | |
| 2181a. 30 ("month") | - | - | - | - | - | - | - | - | + | + | + | + | + | - | |
| 2182. Ground earned | - | - | - | + | + | + | + | + | - | - | - | - | - | - | |
| 2183. Ground covered with grass, bark | + | + | + | + | + | + | + | + | + | + | + | + | + | + | |

[p.407]

N 624 535 captains at Pyramid Lake. Even in the old days, men became dance captain merely by taking an interest in occurrence of dances.

2158. Tö: Band chief acted as captain of mudhen drive.

N [521] 2159. K + (Lowie, 306): "The Pyramid Lake Paviotso celebrated the kuyu'i¹-nö°ga (kuyui dance), for which there was also a special master of ceremonies."

N [527] 2160. Wa: Hunt-chief had considerable authority, and conducted harvest dance just before piñon-nut gathering (Curtis, 95).

W [522] 2162. Wa: + (see note 2142; Curtis, 95).

## PROPERTY

N 621 423 2165. Ts: Indians claimed piñon-nut areas and other places because their parents went there. It was not private ownership. It is like saying "my home town," or "my favorite fishing stream" (ND). K1, K2: All bands claimed certain areas, streams, mountains, valleys, and so on; still any Paiute could get food any place without fear of payment or trouble if he would ask permission. Even "Digger, Washo, and Shoshone would come to Pyramid Lake for kuyui fish." Wa: - (Smith, notes).

W [226] 2166, 2166a. K2: The piñon-nut area was owned by the band, yet it was subdivided among the individuals who claimed certain spots; notwithstanding this, everyone got piñon nuts where he wanted without payment or permission, unless "owner" was on the spot.

N [425] 2166a. Pa: DW said his father paid a horse for a certain piñon-nut range.

2168. Tö: The Tövusi protected their piñon nuts and intruders' baskets were broken when they were chased away. Each family had several "claims" which could be used if crop failed in one place. These "claims" inherited from both parents.

N [776 782] 2173b. At: The hot spring was paid with bone beads and other things, which were thrown into it whenever one took a bath in it.

## WARFARE

N 721 [721] 2174. Ts: Individual encounters between Washo and Paiute resulted in some deaths; no war. Only real war was between Paiute and Sai (Pit River Indians). K1: The last war, with the Pit River Indians, was fought near Suttcliff, on W edge of Pyramid Lake. K2: Discoverers of eagle aeries owned them and had exclusive right to them. Trespass might result in fight. Aeries descended from father to son. Kö: The only Paiute war was against the Sai, the original owners of Humboldt River and Humboldt Sink. At that time Paiute all lived at Stillwater. As a result of the Sai's killing several Paiute who came to Humboldt Lake to hunt, the Paiute

N [623]

N 721 175

N 721 173 raided them and drove them out of the country (GN). To: Paiute killed Sai in Lovelock Cave (LP). LP said his grandmother was Sai. BS and MW agreed that LP had Sai blood in him which accounted for his meanness. To: The Tövusi joined Toe when they chased Sai from Humboldt Valley. This explains why so many arrow and spear points have been found around the now dry lake. Pa: The war against Sai is only one about which DW knew. "The Sai were from around Klamath River and raided Paiute, who finally struck back so hard that the Sai never recovered. All Paiute bands aided in battle. This happened three generations ago." Wa: Only one war between Washo and "Digger" was remembered by LR. One person was killed. Washo and Paiute did not fight. The Paiute was a big tribe, but they did not like to fight. The Washo was a small tribe of good fighters. Neither wanted to start anything." At: The real Sai lived in Oregon and they were the ones killed near Lovelock. The Pit River Indians (igigawe) only called Sai because it came to signify anyone bad or warlike. The Atsa joined Kuyui in war against Pit River Indians (PS). Sa: The Indians in American army really won the World War. The Indians showed generals how it could be done. They formed a circle around German trenches (JM). Tg: The Pendleton Indians are the real Sai. The Tagö had trouble in old days with Araitsi (Warm Springs, Oregon), Sai, and Shoshone. Ki: Charlie Washo's father went to Pyramid Lake to fight against Pit River Indians. He got scared, however, and ran away (JB). AE: Two wars with Paiute are recounted by Pit River Indians. One was generations ago, the other was in historic time and occurred in Achomawi territory.

W [721]

A [721 173]

2177. Ts: In the last great war with the Pit River Indians, ND's grandfather went around and killed all the girls who had been taken captive to prevent their escape and to prevent trouble at home. There were many people killed, "maybe 4000."

## BIRTH CUSTOMS

N 778 852 753 2178. Ts: Mole flesh was dried, powdered, mixed with ocher and replaced in the moleskin, the whole to be used as a sex and gambling charm. It is dangerous to possess such a charm because it might enter one's body through a sore or something and kill owner. It causes sickness like blood poisoning. Tö: A mole charm is dangerous medicine. One made an Indian boy sick a little while ago, and he would have died if the Indian doctor had not treated him. The boy was painted and father was forced to throw away his mole charm. Wd: Denied by SC and said by BJ to be very dangerous.

N [755]

N 844 [115] 2179. K2: DM had never been a father and denied any knowledge about childbirth customs.

2181, 2207. K1: During 22-day confinement 5 baths are taken. First bath 5 days after

[p. 441 (A)]